



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Ha'meem*.¹

2. Descending² (*of*) the book (*is*) from Allah The Mighty, The *Hakeeme*³ (*infinite bekmah*⁴ Possessor).

3. Not We created the Heavens^w and the Earth^w and what (*are*) between them both except by the right and *ajalen*⁵ (*term-limit*) *musamma*⁶ (*that which is designated and/or named*); and who^r unbeliever they^z *a'mma* (*regarding*) what (*had been*) warned they^z (*are*) shunners.

4. Let-say [*you^s*]: have you^c seen what you^z invoke of lesser than/without Allah, let-show me you^z what (*that/on Earth*)⁷ created they^z of the Earth;^w or for them a *sherkon* (*partnership with Allah*) in the Heavens;^w *eetoney*^x (*let-you: z bring/come-to me*)^x by a book of before this, or a remnant^w/trace^w of knowledge, *en* (*if*) you^c were *ssa'de-qeena* (*always truth enforcers*).

5. And who^a (*is*) *adhallo*⁸ (*more astray*) of whom^p [*he*] invokes of lesser than/without Allah who^p not *yestajeebo*⁹ (*compliantly-answer*) for him to The *Qeyamatey*'s^w (*Judgment's*) Day, while they^(are) *a'n* (*off*) their invocation (*are*) neglectors.

6. And if (*had been*) thronged the mankind, they^z were for them foes and they^z were by their *eba'da'te*^w (*worship/servility-to-them*) unbelievers they^z.

7. And if (*to be/being*) recited^w on them Our *Aya'to*^w (*Qur'anic statements*) evidences-she^ym said who^r they^z unbeliever for the right^x *lamma* (*when/whence*) [*it^x*] came(*to*) them: this (*is*) a magic manifester.

8. Or say they^z: *iftraho* (*[he] crafted it^x as a lie for fraudulent end*); let-say [*you^s*]: *en* (*if*) *iftaraytaho* (*I crafted it^x as lie for fraudulent end*) then not possess you^z for me of Allah a thing; He (*is*) knowinger by what *tofedhona*¹⁰ (*you^z group-rush*) in it^x; sufficed by Him *Shahedan* (*iterative*

حَمْ
تَنْزِيلُ الْكِتَابِ مِنْ اللَّهِ الْعَزِيزِ
الْحَكِيمِ

مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ
وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٌ
مُسَيَّ وَالَّذِينَ كَفَرُوا عَمَّا
أَنذَرُوا مُعَرَّضُونَ

قُلْ أَرَيْتُمْ مَا تَدْعُونَ
دُونَ اللَّهِ أَرْوَفُ مَاذَا حَلَقُوا مِنَ
الْأَرْضِ لَمْ هُمْ شَرِكُ فِي
السَّمَاوَاتِ أَتُؤْنِي بِكِتَابٍ مِنْ
قَبْلِ هَذَا أَوْ أَثْرَةً مِنْ عِلْمٍ إِنْ
كُنْتُ صَادِقِينَ

وَمَنْ أَضْلَلُ مِنْ يَدْعُوا مِنْ دُونَ اللَّهِ
مَنْ لَا يَسْتَحِيْ لَهُ إِلَى يَوْمِ الْقِيَمَةِ
وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ

وَإِذَا حُشِرَ النَّاسُ كَانُوا هُمْ أَعْدَاءُ
وَكَانُوا بِعَبَادَتِهِمْ كُفَّارِينَ

وَإِذَا تُنَزَّلَ عَلَيْهِمْ أَيَّتِنَا بَيْنَتِ
قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا
جَاءَهُمْ هَذَا سِحْرٌ مُبِينٌ

أَمْ يَقُولُونَ أَفْرَيْنَهُ قُلْ إِنْ
أَفْرَيْتَهُ فَلَا تَمْلَكُونَ لِي مِنْ
اللَّهِ شَيْعًا هُوَ أَعْلَمُ بِمَا

¹ See the Lexicon attached to this Translation for a commentary on this.

² The word "تَنْزِيل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See *التاج*.

³ See the Lexicon attached to this Translation for an exposition on the words "الْحَكِيم" and "الْحَكِيم".

⁴ See the Lexicon attached to this Translation for "bekma".

⁵ The word "الْأَجْل" means term-limit, see *الساز*.

⁶ The word "musamma" is masculine, singular, subjective noun, meaning: *that which is designated and/or named*.

⁷ The demonstrative pronoun "مَذَا" in "مَذَا" is an intensifier when it is suffixed to an interrogative pronoun, such as "مَا". Thus, such interrogative-intensifier-suffixal, roughly correspond in English to: "what on Earth" or "why on heaven's name," etc.

⁸ The word "أَضْلَل" = "adhallo" is a superlative adjective for "strayer" for which there is no English equivalent.

⁹ The word "يَسْتَجِيب" is rooted in "استجابة," meaning: *favorably/compliantly answer, not just answer*. See *الهادي*.

¹⁰ The word "تَفِيضُون" comes from "إِفْاضَة" which means a *crowd of people rushing from one place to another*.

Witnesser/Testifier) between me and [between] you^b; and He (is) The Ghafooro (iterative Forger), Ar-Raheemo (The iterative mercy Giver).

تُفِيضُونَ فِيهِ كَفَىْ بِهِ شَهِيدًا
بَيْنَ وَيْنَكُمْ وَهُوَ الْغَفُورُ
الْرَّحِيمُ

9. Let-say [you^s]: I was not an innovation¹¹ of the messengers and not *adrey* ([I] profoundly know) what (is to be) done by me and neither by you; ^b *en (not) attabe'o* ([I] closely-follow) except what (is to be/ being) revealed¹² to me; and I am not except *na'theeron* (iterative warner) manifester.

قُلْ مَا كُنْتُ بِدَعَا مِنْ أَرْسَلْتُ
وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ
إِنْ أَتَبْعُ إِلَّا مَا يُوحَى إِلَيَّ وَمَا أَنَا
إِلَّا نَذِيرٌ مُّبِينٌ

10. Let-say [you^s]: have you^c seen *en(ij)(it^x)* [was] from *enda* (by munificence of/ by Rule of) Allah and unbelieved you^c by it^x and witnessed/testified a witnesser/-testifier of Israel's sons on its^x similar, so [he] believed and *istakbartom*¹³ (you^c affirmed yourⁿ standing haughtily above submission); verily Allah divinely-guides not the people the *dha'lemeen*¹⁴ (injustice-doers).

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ
وَكَفَرُتُمْ بِهِ وَشَهَدَ شَاهِدٌ مِّنْ بَنِي
إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَقَاتَنَ
وَاسْتَكْبَرُتُمْ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ

11. And said who^r unbelieved they^z for whom^r they^z believed: if (it^x) [was] *khayran*¹⁵ (desirable/worthiness/goodness) not (would have) preceded us they^z to it^x; and *edb* (when/while) not *yahtadow* (they^z are divinely-guided) by it^x then they^z shall say: this (is) an *ufkon*¹⁶ (slanderous-fabrication/specious concoction)^x old.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ
أَمْنَوْا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا
إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ
فَسَيَقُولُونَ هَذَا إِفْلَقٌ قَدِيمٌ

12. And of before it^x Mosa's (Moses) book (distinctly):¹⁶ principal and mercy; ^w and this (is) a Book *musaddeqon*¹⁷ (accepter as credible), tongue-Arabic to warn [he/ it^x]¹⁸ whom^r *dhalamo*¹⁹ (they^z wronged) and a *bushra*²⁰ (a pleasant-tiding) for the benefactors.

وَمِنْ قَبْلِهِ كَتَبَ مُوسَى إِمَامًا
وَرَحْمَةً وَهَذَا كَتَبَ مُصَدِّقًا
لِسَانًا عَرَبِيًّا لِيُنذِرَ الَّذِينَ ظَلَمُوا
وَبُشِّرَى لِلْمُحْسِنِينَ

13. Verily, who^r they^z said: our Lord (is) Allah, afterwards they^z straightened, so neither (is) fear on them and nor (shall) they sadden.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ
أَسْتَقْنَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ تَحْزَنُونَ

14. Those (are) the Paradise's^w companions, immortals they^z (are) in it^w a requital by what they^z were working.

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَلِيلِينَ
فِيهَا جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ

15. And We enjoined the human by his both begetters

وَوَصَّيْنَا الْإِنْسَنَ بِوَالِدَيْهِ

¹¹ The word بَدْعًا meaning “first.” Also بَدْعًا “infinitive noun. See إعراب القرآن، لمحمود صافي

¹² The word بَوْحٍ “يُوحِي” in بَوْحٍ “يُوحِي” denotes at least six diverse meanings, *all for communicating*: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And the word بَوْحٍ “الْوَحِي” is fire or king. See اللسان

¹³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

¹⁴ The word طالبين = “the injustice-doer,” as ظالم = “injustice.” See the Lexicon attached to this Translation.

¹⁵ The word خير = “khayron,” and grammatically inflected “khayren” or “kharan” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely خير “خير.”

¹⁶ The word إماماً has many meanings leading among them is being the “principal,” to be followed, also “principal” and “mercy” are حال = adverbs or تمييز = distinctions. For distinction seems to me more applicable.

¹⁷ The word *musaddeqon* is more than an “affirmer,” as “affirmer is for affirmation or confirmation.”

¹⁸ The hidden pronoun in لينذر could refer to The Messenger or to The Book, i.e. The Qur'an. See القرطبي

¹⁹ The word ظالم = “wrong-doer” and ظالم = “wronged.”

²⁰ Here again there is no single word in English for the noun بُشْرَى “bushra” so we resort to transliteration and parenthetical explanation. So, *bushra* (a pleasing-tiding). And بُشْرَى unlike its verbal conjugates, throughout The Qur'an always use it for the *khayrey* (desirables, goodnisses, worthinesses).

(parents) *ehsanan* (*meritorious deed*); bore him his mother uncomfortably²¹ and delivered him uncomfortably; and his bearing and his weaning (*are*) thirty months, until if [he] reached his *ashuddo*²² (*prime/full mental and physical strengths*) and reached forty years^w [he] said: my Lord *aw'ze'aney* (*let-dispose me [You^s]*) to thank Your^tboon^{w23} which^u *an'amta*²⁴ (*You^h had graced bounteously and ennoblingly the most desirable and delighting boons*) on me and on my twain begetters-parents; and that [I] work righteously (*which*) [You^s] delight it;^x and let-reform for me [You^s] in my progeny; ^w verily I repented to You^g and verily I am of the Muslims.

16. Those whom^r *nataqabba'lo*²⁵ (*[We] clemently accept*) *a'n*²⁶ (*from/regarding*) them *ahsa'na*²⁷ (*perfecter and beautifuler*) of what they^z worked and We overlook *a'n* their *sayye'aa'te*^w (*demeritorious-deeds*)^w in the Paradise's^w companions; the truth's promise, which^x they^z [were] promised.

17. And who^x [he] said to his both begetters (*parents*) fie for you both, do you both promise me that *okhraja* (*[I] be emerged/produced*) while *qad* (*already/affirmatively*) ceded-she^{y28} the generations of before me; while both (*are*) beseeching Allah, *wayla* (*lengthy: stay in a valley in Hell/bane/woe for*) you^g let-believe [you^s]; verily Allah's promise (*is*) right; then [he] says: not this except the [firsts'] (*ancients'*) fables.

18. Those (*are*) who^r righted on them [the] say²⁹ in *Uma-men*^w (*peoples/nations*)^w *qad* (*already/affirmatively*) ceded-she^y of before them of the Jinn and the human-kind; verily they were losers.

إِحْسَنَا حَمِلْتَهُ أَمْهُرْ كُرْهَا
وَوَضَعْتَهُ كُرْهَا وَحَمِلْهُ وَفَصَلْهُ
ثَلَثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ
أَشْدَهُرَ وَلَمَّا لَغَ أَرْبَعِينَ سَنَةَ قَالَ
رَبُّ أَوْزَعْنِي أَنْ أَشْكُرْ نِعْمَتَكَ
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَلَدِيَ
وَأَنْ أَعْمَلْ صَلْحًا تَرَضِهَ
وَأَصْلَحَ لِي فِي ذُرِّيَّتِي إِنِّي تُبَتِّ
إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ
مَا عَمِلُوا وَنَتَجَاهَوْرُ عَنْ سَيِّئَاتِهِمْ
فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الْصَّادِقُ
الَّذِي كَانُوا يُوعَدُونَ

وَالَّذِي قَالَ لِوَالَّدِيهِ أَفِ لَكُمَا
أَتَعِدَانِي أَنْ أَخْرُجَ وَقَدْ خَلَتِ
الْقُرُونُ مِنْ قَبْلِي وَهُمَا
يَسْتَغْيِثَانَ اللَّهَ وَبِلَكَ ءَامِنٌ إِنَّ
وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا
إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

أُولَئِكَ الَّذِينَ حَقٌّ عَلَيْهِمُ الْقَوْلُ
فِي أَمْرٍ قَدْ خَلَتِ مِنْ قَبْلِهِمْ مِنْ
الْجَنْ وَالْإِنْسَ إِنَّهُمْ كَانُوا
خَسِيرِينَ

²¹ See the *Lexicon* attached to this *Translation* for the distinction between “كُرْهَا,” *dhammah* on the “ك,” as in this *Ayah*, and “كَرْهَا,” *fat'ha* on the “ك,” as in (S3:83), and “إِكْرَاهٌ,” as in (S2:256).

²² The Arabic word “*ashudah*”=“أَشَدَهُ” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths.

²³ See the *Lexicon* attached to this *Translation* for “*ne'amah*” (“boon^w”).

²⁴ The word “أَنْعَمْتَ” in “أَنْعَمْتَ” denotes five distinct ideas: (1) said: yes, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is no English word to express all the various ideas denoted by “أَنْعَمْتَ.” So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*.

²⁵ The Arabic word used in The Qur'an is “*تَقْبِلَ*” not “*أَقْبَلَ*” or “*تَقْبِلَ*” = let you accept, or accept. Thus, “*تَقْبِلَ*” means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah accepts it by His *clemency*. So, *تَقْبِلَ* = *clemently accepted*.

²⁶ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عَنْ*.

²⁷ There is no English word for *أَحْسَنْ* = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

²⁸ The ت in the word *القُرُونُ* is = *-she^y* as the word *القُرُونُ* is *figuratively masculine*, so it needs the ت.

²⁹ The expression “righted on them the say” is an Arabic tongue expression meaning: it became necessary to penalize them.

19. And for each (are) ranks^w of what they^z worked; and to fulfill³⁰ [He] (for) them their works and they (are) not *yodh'lamoona*³¹ (to be wronged they^z).

20. And day (to be) exposed whom^r unbelieved they^z over The Fire; ^w you^c undid³² yourⁿ goodies^{w³³} in yourⁿ life^w (of) the world^w; and *istamta'atom*³⁴ (you^z had lengthily affirmably relished the transitory worldly delights) by it; ^w so today you^z (are to be/ being) requited the disgrace-torment by what you^c were *testakberona*³⁵ (you^z affirm standing haughtily above submission) in the Earth^w by other than the right; and by what you^c [were] *tafsoqona* (rebelling you^z vis-à-vis Allah's command).

21. And let-remember [you^s] *Aaden*'s brother, *edb* (when-/since) [he] warned his people by the *Ahqa'fe* (winding sand hills) while *qad* (already and affirmatively) ceded^w the *no'thoro* (iterative warners) from between his hands^{w³⁶} and from his rear; that let-not worship you^z except Allah; verily I *akhafo*³⁷ ([I] fear/ know) over/on you^b a great days' torment.

22. Said they^z: have you^h come (to) us to *ta'afeka* ([you^s] slanderously-dissuade/ speciously deter) us *a'n* (off) our *aleha'te*^w (deities); ^w so *eetey*^x (let-you^s bring/ come to)^x us by what [you^s] promise us, *en* (if) you^h were of the *ssa'deqena* (they who always enforce the truth).

23. Said [he]: verily only the knowledge (is) *enda* (by munificence of/ by Rule of) Allah; and [I] communicate (to) you^b what I (had been) sent by it; ^x [and,] but I see you^b a people *tajhaloona*³⁸ (you^z act ignorantly or incorrectly).

24. Then *lamma* (when/ whence) they^z saw it^x contingent^x advancer^x (towards) their valleys, said they^z: this (is) *aa'redbon* (nimbus-contingent) raining us; rather it^x (is) what *ista'ajaltom* (you^c sought hastening) by it; ^x a wind^w in it^w a painful torment.^x

25. [It^w] destroys every-thing by command^x (of) its^w Lord; so they^z became³⁹ not (to be/ being) seen except their dwellings; like *tha'leka* (afar-that-it/ that)^x We requite the people the criminals.

وَلِكُلِّ دَرَجَتٍ مَا عَمِلُوا وَلِيُوْفِيهِمْ
أَعْمَلُهُمْ وَهُمْ لَا يَظْلَمُونَ ﴿٦﴾

وَيَوْمَ يُعَرَّضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبُمْ طَيْبَتُكُمْ فِي حَيَاةِكُمْ الَّذِينَ أَبْشَرْتُمْ وَأَسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تَجْزَوْنَ عَذَابَ الْهُنُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَهَا كُنْتُمْ تَفْسِقُونَ ﴿٧﴾

* وَأَذْكُرْ أَخَا عَادَ إِذْ أَنْذَرَ قَوْمَهُ
بِالْأَحْقَافِ وَقَدْ حَلَّتِ النُّذُرُ مِنْ
بَيْنِ يَدِيهِ وَمَنْ خَلَفَهُمْ أَلَا
تَعْبُدُوا إِلَّا اللَّهُ إِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ ﴿٨﴾

قَالُوا أَجِئْنَا لِنَافِكَا عَنْ إِلَهِنَا
فَأَتَتْنَا بِمَا تَعْدَنَا إِنْ كُنْتَ مِنْ
الصَّادِقِينَ ﴿٩﴾

قَالَ إِنَّمَا أَعْلَمُ عِنْدَ اللَّهِ
وَأَلْيَكُمْ مَا أَرْسَلْتُ بِهِ وَلَكُمْ
أَرْنَكُرْ قَوْمًا تَجْهَلُونَ ﴿١٠﴾

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلًا
أَوْدِيَتْهُمْ قَالُوا هَذَا عَارِضٌ
مُمْطَنًا بَلْ هُوَ مَا أَسْتَعْجَلْتُمْ
بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿١١﴾
تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا
فَأَصْبَحُوا لَا يُرَى إِلَّا مَسْكُنُهُمْ
كَذَلِكَ نَجِزُّ الْقَوْمَ الْمُجْرِمِينَ

١٥

³⁰ The word “يُوْفِي” “يُوْفِي” from “الْتَّمَام” “الْوَفَاءُ” “الْيُوْفِيَّةُ” meaning gathering the last component of any obligation to make it a whole. Thus, “يُوْفِي” means endeavor and gather the last part of an obligation to fulfill it.

³¹ The word “wrongs” has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

³² The word “أَذْهَبَ” = “undid,” in “أَذْهَبْتُمْ” means: consumed or wasted or used up.

³³ The word “طَبَيَّاتٍ” = “goodies” = “goodies,” = a feminine gender means anything delectable and legitimate.

³⁴ The word “أَسْتَمْتَعْ” = “Dam la ma yistimde منه” see “تمتع طويلاً” “تمتع طويلاً” or is “الهادى” “اللسان” see “تمتع طويلاً” “تمتع طويلاً” hence lengthily is added to emphasize this concept.

³⁵ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

³⁶ The locution “before his hands” is an Arabic tongue expression meaning: before him or ahead of him; and the word “الثُّنُرُ” = “warner” meaning the “messengers.”

³⁷ Linguistically the word “حَفَتْ” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

³⁸ The word “جَهَلُونَ” = “*tajhaloon*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct.

³⁹ The word “اصْبَحُوا” is based on “اصْبَحَ” which means became or happened by next morning.

26. And *laqad* (verily, already and affirmatively) We empowered⁴⁰ them in what *en* (not) We empowered you^b in it^x and We made for them a hearing and *abssa'ran* (insights-/discernments) and *af'edatan* (hearts/minds); then not enriched/sufficed⁴¹ *a'n* (regarding) them their hearing and nor their insights and nor their *af'edato* (=*af'edatan*) of a thing, *edh* (while) they^z were rejecting by Allah's *Aya'te*^w (signs/proofs) and *haqa* (befell besiegingly) by them what they^z were by it^x *yastab'zeoona* (they^z affirmably jest).

27. And *laqad* (verily, already and affirmatively) We perished what (*is*) around you^b of the villages^w and We variegated the *Aya'te*^w (miracles/signs/proofs) *la'alla* (craving currently unavailable deed that/perhaps) they return they^z.

28. So *lawla* (why have not) succored them who^r *itta-khatho*⁴² (they^z took and presumed) of lesser than/without Allah a sacrifice⁴³ *aa'lehatan*^w (deities); rather they^z strayed *a'n* (off) them; and *tha'leka* (afar-that-it/that)^x (*is*) their *efko*^x (slanderous-fabrication/specious concoction)^x and what they^z were forging.

29. And *edh* (when/since) *ssarafna* (We dispatched) to you^g *nafaron* (three to less than ten) of the Jinn *yasta'meona*⁴⁴ (they^z affirmably listening) (to) The Qur'an; so when they^z *badhara* (attended at predetermined time and place) it^x said they^z: let-hearken you;^z then *lamma* [it^x] (had been) finished, they^z turned/diverged to their people warners/warning.

30. Said they^z: O, our people; verily we heard a book^x (which had been) descended from after *Mosa* (Moses), *mussaddeqan*⁴⁵ (accepter as credible) for what (*is*) between its^x both hands; *yahdey* ([it^x] divinely-guides) to the right and to a way/road straight.

31. O, our people; let-answer you^z Allah's inviter and let-believe you^z by Him/him;⁴⁶ [He] forgives for you^b of yourⁿ offenses and [He] precludes you^b from a painful torment.

32. And whoever not answers [he] Allah's inviter, then (*is*) not surely enfeeble⁴⁷ [he] in the Earth^w and not for him of lesser than/without Him *aw'leyao*⁴⁷ (guardians-allies); those (are) in a misguidance manifester.

وَلَقَدْ مَكَنْتُمْ فِيمَا إِنْ مَكَنْتُمْ
فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا
وَأَفْعَدَهُمْ فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ
وَلَا أَبْصَرُهُمْ وَلَا أَفْعَدُهُمْ مِنْ
شَيْءٍ إِذْ كَانُوا تَجْحَدُونَ
بِعَيْنَتِ اللَّهِ وَحَقَّ بِهِمْ مَا كَانُوا
بِهِ يَسْتَهْزَءُونَ

وَلَقَدْ أَهْلَكْنَا مَا حَوَلَكُمْ مِنْ
الْقَرَى وَصَرَفْنَا الْأَيَّتِ لِعَلَّهُمْ
يَرْجِعُونَ

فَلَوْلَا نَصَرَهُمُ الَّذِينَ أَخْذُوا مِنْ
دُونِ اللَّهِ قُرْبَانًا إِعْلَاهَةً بَلْ ضَلَّوْا
عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا
يَفْتَرُونَ

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرَ مِنَ الْجِنِّ
يَسْتَمْعُونَ الْقُرْءَانَ فَلَمَّا حَضَرُوهُ
قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَوْا إِلَى
قَوْمِهِمْ مُنْذَرِينَ

قَالُوا يَقُولُونَا إِنَّا سَمِعْنَا كَتَبِنَا
أَنْزَلَ مِنْ بَعْدِ مُوسَى مُصَدِّقاً
لِمَا بَيْنَ يَدِيهِ يَهْدِي إِلَى الْحَقِّ
وَإِلَى طَرِيقِ مُسْتَقِيمٍ

يَقُولُونَا أَجْبَيْوَا دَاعِيَ اللَّهَ وَعَامِنُوا
بِهِ يَغْفِرُ لَكُمْ مِنْ ذُنُوبِكُمْ
وَسِرْكُمْ مِنْ عَذَابِ أَيْمَمٍ
وَمَنْ لَا يَجْعَلْ دَاعِيَ اللَّهَ فَلَيْسَ
بِمُعْجَزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ
مِنْ دُونِهِ أُولَيَاءُ أُولَئِكَ فِي
ضَلَالٍ مُبِينٍ

⁴⁰ The word “مَكَنْ” in “مَكَنْتُمْ” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مَكَنْ” *per se*.

⁴¹ The word “أَغْنَى” has double meanings: (1) enriched, (2) sufficed. But “enriched” includes sufficed and not vice versa. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task. Hence “enriched” is superior.

⁴² The word “إِتَّخَذَ” from “إِتَّخَذَ” which is “أَفْتَعَلَ” for “الْأَتَّخَادِ” as stated in *لسان العرب*; therefore, “إِتَّخَذَ” is always taking and presuming something about what was taken. Thus, it is not just the mere *taking*.

⁴³ The word “مَا يَتَقْرَبُ بِهِ” = “قَرْبَانًا” so such “sacrifice” is to be their *intercessors* to Allah. As they say: “not [we] worship them except to they nigh us to Allah a nigh.” (S 39:3).

⁴⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁴⁵ The word “*mussaddeqan*” is more than an “affirmer,” as “affirmer is directly for affirmation or confirmation.”

⁴⁶ The pronoun “هُ” in “بِهِ” could refer to the *inviter* (Mohammad, SAW) or by Allah, SWTA, Who will forgive for them their offenses. See *القرطبي*.

⁴⁷ The word “أُولَيَاءُ” could also mean, among them: *protector, friend*.

33. Have [and] not seen they ^z verily Allah, Who [He] created the Heavens ^w and the Earth ^w and [He] fatigued not by their ^w creation, (is) surely *Qadir*⁴⁸ (*He-Who is capable of: giving/ doing/ enforcing/ influencing*) over/on to quicken [He] the dead; *bala*⁴⁹ (*certainly-not*); verily He (is) over every-thing Omnipotent.

أَوْلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعِي بِخَلْقِهِنَّ بِقَدْرِ عَلَىٰ أَنْ تُحْكَمَ الْمَوَاقِعَ بَلْ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

34. And day (*to be/ being*) exposed whom^r unbelieved they^z over/on The Fire; ^w is this not by the right; said they^z: *bala*⁵⁰ (*certainly-not*), by⁵¹ our Lord; said [He]: so let-taste you^z the torment by what you^c were unbelieving.

وَيَوْمَ يُعَرَّضُ الَّذِينَ كَفَرُوا عَلَىٰ النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلْ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكُفُّرُونَ

35. So *issber* (*let-hold on patiently [you^s]*) just-as *ssabara* (*bad held on patiently*) the resolve-possessors of the messengers; and let-not *tasta'ajel* (*[you^s] affirmably hasten*) for them, as if they, day they^z see what they^z (*are being*) promised, not waited they^z except an hour ^w of a *naha're* (*between sunrise and sunset*); announcement; is (*to be*) perished except the people the *fa'seqoona* (*rebels vis-à-vis Allah's command*).

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرَّسُولِ وَلَا تَسْتَعْجِلْ لَهُمْ كَانُوكُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبِسُوا إِلَّا سَاعَةً مِنْ هَذَارَ بَلَغُ فَهَلْ يُهْلِكُ إِلَّا الْقَوْمُ الْفَسِقُونَ

⁴⁸ The word “ *قادر*” is *masculine, singular, subjective noun*, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*.

⁴⁹ The word “*bala*”=“*certainly-not*” is absolutely *not* synonymous to “yes”=“*نعم*,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

⁵⁰ *Ibid*, for “*بَلِى*”

⁵¹ In Arabic the letter “*ف*” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” Therefore, since this *Ayah* begins by making an oath by the name of the “*النَّازِعَاتِ*,” so we start with the word “*by*” and not “*ف*” as “*ف*” will *not* suffice the meaning.